

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS

PUBLISHED IN THE
PUNJAB, NORTH-WESTERN PROVINCES, OUDH, AND
CENTRAL PROVINCES,

Received up to 1st June, 1872.

POLITICAL (DOMESTIC).

A Ghaziabad correspondent of the *Naiyir-i-Akbár*, of the 16th May, notices the need of a dispensary in the town. Sickness is generally prevalent in this season, and the want of a dispensary is much felt.

It is added, that the number of prostitutes in the town has of late greatly increased, and it is suggested that the Contagious Diseases Act should be put in force.

The *Aina-i-Aib-Numá-i-Hind*, of the 18th May, draws attention to the extortions practised by orderlies and attendants of European officers, especially Deputy Commissioners, on suitors and persons paying visits to the officers at their bungalows (often noticed in the *Selections*). It is remarked that the costly dresses worn by the chuprassees, who get very small pay, are a clear proof that they take bribes; but that the officers take no notice of their conduct and ignore it.

A correspondent of the same paper takes exception to the order said to have been enforced in Lahore prohibiting the people from allowing the water of their houses to run out on the streets, and points out the consequences which are likely to follow from its enforcement.

The *Kárnámah*, of the 20th May, in its column of local news, notices the case of Girdharee, a *Bharbhúnja*, who, while passing on the iron bridge (at Lucknow) with a heavy load

of grain on his head, was crushed by a mail-cart which was coming from Seetapore driven by a coachman named Kureem Buksh, and died from the effects of the wounds received on the 2nd May. The case was brought before the City Magistrate, and the coachman was accused under Section 337 of the Indian Penal Code, but was acquitted.

The editor complains of the decision, and states that the coachman was entirely in fault.

The next article in the local columns is on the sale of stamp papers. The writer begins by giving a history of the whole procedure connected with the sale of stamps, showing how, at the commencement of the English rule in Oudh, the Government treasurer was required to furnish a security of a lakh of rupees, and his pay was fixed at Rs. 150 per mensem, besides a commission of Rs. 2 per cent. on stamps sold, which were then of thirty-two different kinds; how in 1862 the system of giving a license to stamp vendors, and allowing them a fee at the rate of Rs. 6-4-0 per cent. on stamps up to the value of Rs. .8, was adopted, in order to afford increased facilities for sale, the treasurer being still allowed commission at the rate of Rs. 2 per cent. on all kinds of stamps, which have been continually increasing since the year in question, so much so that stamps of 4,050 kinds are now in currency; how in 1864, when the Government treasury was amalgamated with the Bank of Bengal, the treasurer's pay was reduced to Rs. 25, with a corresponding decrease in the amount of security required, which was limited to Rs. 40,000; but the commission continued to be allowed as before; how in February, 1872, this commission was discontinued, and the rate of amount allowed to license-holders was reduced to 2 per cent. on stamps bearing a red, and 3 per cent. on those bearing a blue impression, which induced many of them to give up the profession, thinking it no longer profitable to borrow money and lay it out in the purchase of stamps on the new terms; and how, since March, 1872, the fee on papers

bearing red stamps has been altogether discontinued, which has obliged the license-holders to withdraw from their business, and thrown the task of sale entirely on the treasurer, who has appointed at his own cost five mohurrirs to discharge the necessary duties connected with it, such as endorsing and dating the papers, taking down copies of the endorsements in the register, and so on.

In order to do this, the treasurer has to spend about Rs. 100 out of his own pocket, while he himself gets only Rs. 25 a month, and notwithstanding the repeated recommendations of the Manager of the Bank for an increase to his salary, based on a circular order of the Financial Commissioner, no such increase has been allowed, on the ground that none has been provided for in the year's Budget.

The writer calls in question the propriety of the course, and discusses the disadvantages likely to result from the discontinuance of stamp-vendors' fees. While the people will experience great difficulty in procuring stamps by being unable to get them except within the hours and on the days the bank is open, the sale of stamps will become limited in consequence, and Government will suffer loss.

The editor has been informed that the talooqdars and other gentlemen of Oudh have submitted petitions to the Local Government against the course objected to, and expresses a hope that the authorities on considering the consequences attending it, will remedy the evil.

The *Pattiala Akhbār*, of the same date, has a communicated article on the often-discussed subject of sale of unwholesome medicines in cities and towns, and the evil consequences resulting from it. The writer has been informed that steps have been taken by Government to remove the abuse in Umritsur, Meerut, and other cities, and accordingly confines his remarks to Native States, where it still prevails. The attention of the Native chiefs and princes is invited to the evil, and the plan suggested for removing it is to exact a

recognizance from all druggists and apothecaries, binding them to sell good and genuine medicines, and to enjoin Native *hukeems*, whenever they find any one selling bad medicines, to report the fact to the police, who should inflict due punishment on the offender.

The *Mayo Gazette*, of the same date, dwells on the harm done to society by beggars of both sexes, large numbers of whom are commonly to be met with wandering in the streets and bazaars of cities and towns, and the bad example they set to others by teaching them to prefer idle and vagrant habits and unlawful means of obtaining livelihood to the active pursuits of life and honest callings, and points out the need of a special Act being framed prohibiting all able-bodied vagrants from begging on pain of punishment.

The *Shola-i-Túr*, of the 21st May, in a leading article blames the officials of Oudh for their indolent habits and inattention to their duties. It has come to the editor's knowledge that in some *tehseelees* cases remain pending for a whole year, and sometimes even two years, without being decided, thereby compelling suitors eventually to give up their claims. The same is the case in some of the District Courts, where civil suits lie undecided for so long a time, that litigants ultimately withdraw from them.

The writer expresses his surprise at this state of things, and asks if it is because the English rule does not exist in Oudh, or because the authorities there do not exercise proper supervision over their subordinate functionaries, that such neglect and dereliction of duty pass unheeded.

In its column of local news, the same paper remarks that the fact of the dirty water of the city (Cawnpore) remaining confined in the drains without being allowed to run out, is the chief cause of the breaking out of the cholera which has recently been raging there. By remaining pent up in the drains, the water produces a most offensive smell, which is extremely

injurious to the health of the people, and the writer, therefore, recommends that the order prohibiting the discharge of the water should be withdrawn.

The often-repeated complaint of a high rate of discount (nine pies in this case) charged by money-changers on each rupee changed is also noticed. This is felt very severely by the common people, and the editor, therefore, asks the authorities to issue an order to enable all persons, who should need it, to obtain change from Government treasuries and banks.

The *Akmal-ul-Akhbār*, of the 22nd May, in its column of local news, notices a case of highway robbery. A man named Man Singh, a Jat, while on his way from Meerut to the city, was attacked by a party of bad characters, who belaboured him with clubs and robbed him of 100 gold-mohurs.

The *Kavi Vachan Sudhā*, of the same date, noticing the subscriptions which are being raised in different parts of India in order to perpetuate the memory of Lord Mayo, is at a loss to make out what use is to be made of the large sums of money so liberally contributed by the Indian chiefs and princes and the people generally. If it is with the object of making a metal or stone statue of the late Viceroy, or raising a monument in his name, the project, in the writer's opinion, is mere folly. It is anything but wise to lay out hundreds of thousands of rupees in making a statue which, while it will fail to preserve the remembrance of Earl Mayo among the people of India for ever, is only idol-worship in a different form, and, consequently, unbecoming a nation such as the English. It is suggested that the money should be spent in some such objects as the following:—

(a) In relieving the people from the burden of the taxes which are felt so oppressive by them, by paying it in a lump sum into the Government treasury.

(b) In the foundation of an alms-house, where poor and helpless persons should be supplied with food and clothing.

(c) In the establishment of a school for imparting instruction in the mechanical arts.

(d) It might be utilized for the support of Hindoo and Mahomedan helpless orphans, large numbers of whom are every year made over by Commissioners and Magistrates to European missionaries and converted to Christianity by them.

The same paper regrets that, notwithstanding that Bapû Deva Shastree has proved the route used by the people in performing the sacred perambulation round the city of Benares called *panch-koshî yâtrâ* to be disadvantageous both in a secular and religious point of view, and laid down the plan of a new route, which was approved by the Maharaja of Benares, who cheerfully offered portions of his lands which come within it for the purpose, the people continue using the old one; the pundits of Benares are asked once more to move the question, and the municipality to set the new route in a proper state of repair.

The *Akhbâr-i-Anjuman-i-Punjâb*, of the 24th May, publishes a dissertation on the question of the appointment of Qazees and Mooftees in India under the British rule, proposed by Dr. G. W. Leitner. The gist is that, according to the Musalman law, the ruling power is authorized to nominate a Qazee and Mooftee, so long as care is taken to select persons possessing special requirements to fill the offices, and that it will be lawful for the persons thus selected to pass decisions in religious matters with the permission of the ruling sovereign, even if the latter does not profess Islam. Quotations are made from Musalman books of law and religion in support of the assertion, and Government is advised to appoint two Qazees in each city and town—one for the Soonnees and the other for the Shias.

The *Panjâbî Akhbâr*, of the 25th May, finds fault with the judgment passed by the Government of India in the Kooka case, in so far as it relates to the punishment inflicted on Mr. Forsyth. The writer expatiates on the virtues of the officer, his public career in the Panjab, the brilliant services rendered

by him to Government—especially in the furtherance and development of trade in Central Asia and his mission to Yarkund, which was attended with complete success; his good and friendly feelings towards the natives of India, and the zealous interest taken by him in them, which were fully evinced in the speech lately delivered by him in England and published in the newspapers. All these circumstances plead strongly in favour of Mr. Forsyth, and go to prove that the sentence passed on him by Government for his conduct in the summary execution of the Kukas is unjustly severe.

The writer concludes by calling on the chiefs and nobles of the Punjab to uphold Mr. Forsyth's cause by representing their real views to Government on the subject of the injustice done to him.

The *Aina-i-Aib Numá-i-Hind*, of same date, notices the case of a person who was convicted of murder by the Judicial Commissioner of Assam, and sentenced to death, which sentence was confirmed by the High Court, though afterwards on the accused preferring an appeal to the latter, he was pronounced not guilty. Before information of this reversal of judgment, however, reached the Judicial Commissioner, the sentence of death had been carried out.

The editor blames the High Court for having neglected to examine the case carefully, passing hasty judgment at first and afterwards pronouncing the accused to be innocent when it was too late.

The *Rohilkhund Akhbár*, of the same date, has a communicated article, in which the writer finds fault with Government officers, especially with those of the police and revenue departments, for placing too much reliance on the statements of their subordinates and basing decisions of cases on them. It is remarked that whenever a police sub-inspector is asked by his superior officer to submit an explanation in any case, he forwards the requisition to the head-constable, who conducts inquiries and furnishes the result, which is then submitted by

the sub-inspector to his official superior in the usual form as authentic, and on which the decision of the case is entirely based by the superior officer. The writer objects to this procedure, as in many of these cases (chiefly those coming under criminal jurisdiction) there can be no appeal ; and thinks it a great pity that by a faulty procedure numerous cases should be wrongly decided, and the object with which hundreds of thousands of rupees are spent by Government be defeated.

In order to remove the evil, the writer suggests that, with the exception of officials who may be deemed by their rank and position fitted for conducting inquiries in cases, the statements of all other subordinates should be held inadmissible, and that in all cases superior officers should satisfy themselves as to the correctness of the *kaifiyuts* furnished by their underlings by making personal inquiries, instead of placing implicit confidence on the *kaifiyuts* in question.

The *Kárnámah*, of the 27th May, in its column of local news, prefers complaints against the heavy fines imposed on the people of the city (Lucknow) for transgression of the municipal bye-laws. At the institution of these laws, the gentlemen of the city took the precaution to represent to the authorities the desirability of enforcing them with mildness on the pleas that the people, having lived under the Native rule, had contracted habits of indifference to cleanliness, and that they have been reduced to poverty by the vicissitudes of the time. This representation produced the desired effect. The authorities saw fit to impose very light fines on persons who happened to break the rules by throwing dirty water on the streets, or allowing it to run out on them, or in other ways. On the transfer of Colonel Chamberlain, and the succession of the present city magistrate, heavy fines were again imposed on the infringers of the rules till on the editor protesting against the course on the score of the poverty of the people, and publishing a detail of the fines collected in a month in the paper, the attention of Mr. Davies, the then Chief Commissioner, was drawn to the matter, enquiries were made from the district authorities, and

orders issued for the imposition of light punishments in future. Since that time the amount of fine imposed on any person has never exceeded four annas, and it is only now that complaints of heavy fines are again heard. The writer believes the course has been adopted by the authorities in ignorance of facts, and he asks the Deputy Commissioner to discontinue it and issue orders that petty fines should be imposed in future.

The *Oudh Akhbár*, of the 28th May, has a long leader on helpless orphans in the cities and towns in India. The writer thinks it a great disgrace to the Indian nation that these orphans should be delivered to missionaries to be brought up by them, and calls upon the Native community to establish schools in the principal stations and districts in India, where they should be taught to read and write and trained in the various mechanical and industrial arts and accomplishments, and be supplied with food and clothing. (For an article on the same subject, see extract from the *Allypore Institute Gazette*, at pages 139-40 of the *Selections* for the week ending 1st April, 1871.)

The *Benares Akhbár*, of the 30th May, referring to the complaint of a correspondent, that important local news no longer found place in that paper, says that, in consequence of being called upon by the district authorities publicly to prove what he writes, the editor has been obliged to discontinue the practice of writing with freedom, and to conceal wrongs and grievances. Formerly he was in the habit not only of making free statements in his paper, but also of reporting such of the complaints as came to his notice by means of private communications, and the district officers were good enough to make private inquiries from him; since the last five years it is quite otherwise. All reports of wrongs or complaints of injustice must be publicly proved by the editor.

The writer concludes by saying that, unless the authorities leave editors of newspapers at liberty to make honest statements, without calling upon them to prove them, they are sure to conceal wrongs and stifle their sentiments.

The *Oudh Akhbár*, of the 31st May, learns from a correspondent that, in consequence of the excessive heat at Burhanpore, the water of wells and fountains has dried up, and the want of water is greatly felt. Thousands of cattle are dying, and the price of grain is rising. Cholera is also raging, and men daily fall victims to it.

Another correspondent of the same paper, writing from Luckeempore (Assam), calls attention to the following facts—(1) that grain is so scarce in the town that Rs. 2 worth of it cannot be procured at a time; (2) that a discount of two annas is charged by money-changers on each rupee changed; and (3) the scarcity of houses and resting-places for strangers.

POLITICAL (FOREIGN).

The *Panjábí Akhbár*, of the 18th May, under the heading "Moorshedabad," states that a notice has been issued by the Nizamut Government calling upon all creditors and *employés* of the Nizamut to produce their bonds and other papers, and adjust their accounts within two weeks from the date of the notice.

The editor takes exception to the notice for the following reasons:—(1) because full publicity was not given to it by means of Government *Gazettes* and newspapers, without which persons living at a distance from Moorshedabad could not be expected to become aware of it. Consequently, the course was an improper one, and such as the English rules of justice do not admit; (2) because from the notice it does not appear to whom the papers connected with the accounts are to be sent in; (3) because persons who sent up their papers were not furnished with a receipt, which gives room to fear lest the papers should be ignored by the officers of the Nizamut, or some other difficulties might arise; (4) because the term fixed is too short.

On the above grounds, the writer thinks it proper that the notice in question should be amended. He also takes this occasion to express his regret at the declining state of the Nizamut,

as proofs of which it is mentioned that the elephants in the royal stables have been distributed, only nine being left, while costly horses are being sold publicly at exceedingly cheap prices.

The *Oudh Akhbār*, of the 24th May, has a leader on prisoners of Native states. The writer begins by stating that the numerous stories as to the cruelties and barbarous treatment inflicted on these prisoners, though often ungrounded or exaggerated, have sometimes too much truth in them. In no few cases innocent persons, or men guilty of very slight offences, are doomed to pass years in jail. Still worse treatment awaits state prisoners, and the nobles and public officers who happen to incur the displeasure of the chiefs, and are imprisoned for a certain term. Though nominally exempt from labour, they are made to work like common prisoners, and subjected to drudgery and the most humiliating and disgraceful treatment, and are not released even on the expiry of the term of their term of imprisonment. Influenced by the insinuations of slanderers, the chiefs contract a bitter hatred towards them, and take a delight in practising new oppressions on them.

The editor sums up his statement by saying that, proverbial as the European form of imprisonment (*qaid-i-farang*) is among the Orientals for its rigour and severity, so much so that the very expression comes to mean 'imprisonment of the worst type,' it is far from being so when compared with the miserable captivity which is the lot of prisoners in Native states. The abuse is one which reflects great disgrace on the Indian nation, and the writer remarks that, until it is removed, and the rulers of Native states have given up the uncivilized practice of loading with favours persons who happen to win their favour, and undoing others who chance to give them the slightest cause of offence, India can never acquire a good name.

The same paper, of the 28th May, notices a curious case related by some of its contemporaries on the authority of a correspondent. It is said that a European, who was employed by

the Rajah of Patun (a state subordinate to the government of Jeypore) for training his troops in military exercise, asked the Rajah to give him a month's pay in advance, at which the latter beat him and seized his arms; and that the European preferred a claim for Rs. 2,000 against the Rajah before the Political Agent at Jeypore, as an indemnity for the insult offered him and the price of his arms, when a commission, with six *sowars*, was sent to the Rajah by the Agency requiring him to arrange for having a deed of compromise drawn up by the plaintiff, and produced before the Political Agent.

The editor disbelieves the truth of the statement, and thinks it quite unreasonable that a petty Native chief should have dared to treat a European in the way mentioned. He knows from experience, and asserts it to be a fact, that in all Native states, from the highest to the lowest, Europeans of all ranks, whether Government officers, merchants, or private individuals, are, as a rule, treated with the greatest honour and respect, and all forms of courtesy are employed to please them. Such being the case, it is most improbable that the Rajah should have treated the European in the manner stated. But even allowing that he did so, it can safely be asserted that some one else, rather than the Rajah, must have taken the lead and acted on the aggressive in the matter. The writer hopes the Political Agent will make full inquiries into the case before passing orders on it.

He goes on to express his regret that, notwithstanding the esteem and kind regards shown by Indian chiefs towards Englishmen, cases such as the one in question should be set up against them; and to remark that it is on considerations such as these that the Government of India has taken the precaution to issue a prohibition against the employment of Europeans in Native states.

In conclusion, Native chiefs are advised not to admit any European into their service by their own choice, but whenever they need the services of one, to appoint him through the

agency of English officers, especially the Political Agents, and when they intend to dismiss him to give notice of their intention to the Political Agent.

The correspondent of the *Shola-i-Túr*, of the same date, writing from Bikanere, notices the mismanagement said to prevail there. The pay of the *employés* of the state is allowed to get into arrears, and is not paid for years. The Maharajah practises great oppression on his subjects, and employs all kinds of rigorous measures to extort money from them in order to fill his coffers, and on account of his being a man of capricious and fickle temper, good and able officers are constantly quitting his service.

The correspondent also notices the scarcity of water, and the dearness of provisions in the state, and the fact of the inhabitants living chiefly on *bajra* and *moth*, and making no scruple in drinking water from *mushks* and leather buckets. Wheat-flour sells at 8 seers and ghee at 12 chittacks a rupee.

EDUCATIONAL.

The *Allygurh Institute Gazette*, of the 24th May, publishes the scheme for the establishment of a Mahomedan Anglo-Oriental College in the North-Western Provinces, devised by the Committee for the diffusion and advancement of learning among the Mahomedans of India, and for raising subscriptions in aid of the proposed College. A list of subscriptions already offered is published, and an appeal is made to the Mahomedan community, as well as to Christians as "people of the book (*ahl-i-kitab*), to assist in the enterprise. Syud Zahoor Hossein, pleader of the High Court, and Syud Ahmud Khan, C.S.I., head the list with subscriptions of Rs. 1,500 and 1,000 respectively opposite their names.

The *Pattiala Akhbár*, of the 27th May, regrets to observe that in the educational department in that state the proportion of Native *employes* is very small, and asks the Government of Puttiala to issue an order, that in case of any vacancies occurring, selections should be made as far as possible from the edu-

ated Natives of the state. The writer is glad to find that the Government has sanctioned the establishment of thirty-six new schools this year, and hopes his suggestion will be carried out, and the new posts will be conferred exclusively on the educated men of the state.

The *Agra Akhbār*, of the 30th May, referring to the fact of the Director of Public Instruction at Bombay being a Municipal Commissioner, wonders that in Agra none of the officers of the educational department should have been selected for the office, and remarks that the reason of this probably is that the municipal committee fears, lest by nominating an educational officer as Municipal Commissioner, a portion of the municipal funds should have to be devoted to educational purposes to which the committee seem to be averse. All the money must be spent in the cleanliness of drains and latrines, and if any balance remains, it must be wasted in frivolities, but no part of it should be given for the benefit of schools or spent in the cause of popular education. It has come to the writer's knowledge that a small sum of money is needed for the boarding-house attached to the Agra College, and that the municipal committee is unwilling to make any donation. In brief, while the committee lavishly spends money in trifling matters, it grudges to allow anything for objects of importance.

The following Vernacular newspapers have been received up to 1st June, 1872:—

No.	NAME OF NEWSPAPER.	LANGUAGE.	LOCALITY.	WHEN PUBLISHED.	DATE.	DATE OF RECEIPT.
1	Koh-i-Núr,	Urdu,	Lahore,	Weekly,	1872.	1872.
2	Ditto, ...	Ditto,	Ditto,	Ditto,	April 16th	May 25th
3	Dhauhpore Gazette,	Ditto,	Dhauhpore,	Ditto,	" 23rd	" 25th
4	Koh-i-Núr,	Ditto,	Lahore,	Ditto,	May 1st	" 30th
5	Naiyir-i-Akbar,	Ditto,	Bijnour,	Ditto,	" 14th	" 25th
6	Najm-ul-Akbar,	Ditto,	Meerut,	Ditto,	" 16th	" 25th
7	Akbar-i-Anjuman-i-Hind,	Ditto,	Lahore,	Ditto,	" 16th	" 29th
8	Panjabi Akbar,	Ditto,	Ditto,	Ditto,	" 17th	" 25th
9	Afna-i-Aib Numá-i-Hind,	Ditto,	Ditto,	Ditto,	" 18th	" 25th
10	Latif-ul-Akbar,	Ditto,	Ditto,	Ditto,	" 18th	" 25th
11	Tahzib-ul-Akhláq,	Ditto,	Ditto,	Ditto,	" 18th	" 25th
12	Gwalior Gazette,	Urdu-Hindi,	Allygurh,	Not fixed,	" 19th	" 25th
13	Pattiala Akbar,	Urdu,	Gwalior,	Weekly,	" 19th	" 31st
14	Mayo Gazette,	Urdu,	Puttiala,	Ditto,	" 20th	" 25th
15	Agra Akbar,	Ditto,	Delhi,	Tri-monthly,	" 20th	" 25th
16	Karnamah,	Ditto,	Agra,	Ditto,	" 20th	" 25th
17	Hindi Máreár Gazette,	Ditto,	Lucknow,	Weekly,	" 20th	" 25th
18	Urdu ditto,	Hindi,	Jodhpore,	Ditto,	" 20th	" 27th
19	Shola-i-Tár,	Urdu,	Ditto,	Ditto,	" 20th	" 27th
20	Matla-i-Núr,	Ditto,	Cawnpore,	Ditto,	" 21st	" 25th
21	Nasim-i-Jaunpore,	Ditto,	Ditto,	Ditto,	" 21st	" 25th
22	Naf'ul Azim,	Arabic,	Jounpore,	Ditto,	" 21st	" 25th
23	Supplement to Lawrence Gazette,	Urdu,	Anahie,	Ditto,	" 21st	" 27th
24	Akbar-i-Am,	Ditto,	Meerut,	Ditto,	3rd week	" 27th
25	Akmal-ul-Akbar,	Ditto,	Lahore,	Ditto,	22nd	" 27th
26	Kavi Vachan Sudhá,	Ditto,	Delhi,	Ditto,	" 22nd	" 27th
27	Benares Akbar,	Hindi,	Benares,	Bi-monthly,	" 22nd	" 31st
28	Vidyá Vilás,	Ditto,	Ditto,	Weekly,	" 23rd	" 25th
29	Naiyir-i-Akbar,	Urdu-Dogrit,	Jammu,	Ditto,	" 23rd	" 28th
30	Allygurh Institute Gazette,	Urdu-English,	Bijnour,	Ditto,	" 23rd	" 29th
31	Urdú Akbar,	Urdu,	Allygurh,	Ditto,	" 24th	" 27th
			Delhi,	Ditto,	" 24th	" 27th

No.	NAME OF NEWSPAPER.	LANGUAGE.	LOCALITY.	WHEN PUBLISHED.	DATE.	DATE OF RECEIPT.
32	<i>Khair Khudh-i-Panjáb,</i>	Urdu,	Gujaranwalla,	Weekly,	1872. May 24th	1872. May 27th
33	<i>Mukhbir-i-Sádiq,</i>	Ditto,	Lucknow,	Ditto,	" 24th	" 27th
34	<i>Jahwa-i-Túr,</i>	Ditto,	Meerut,	Ditto,	" 24th	" 27th
35	<i>Lawrence Gazette,</i>	Ditto,	Ditto,	Ditto,	" 24th	" 27th
36	<i>Oudh Akhbár,</i>	Ditto,	Lucknow,	Bi-weekly,	" 24th	" 27th
37	<i>Rajputána Social Science Congress Gazette.</i>	Ditto,	Jaipore,	Weekly,	" 24th	" 28th
38	<i>Lauh-i-Mahfúz,</i>	Ditto,	Moradabad,	Ditto,	24th	30th
39	<i>Akhbár-i-Anjuman-i-Panjáb,</i>	Ditto,	Lahore,	Ditto,	24th	30th
40	<i>Núr-ul-Anwár,</i>	Ditto,	Cawnpore,	Ditto,	25th	25th
41	<i>Akhbár-i-Anjuman-i-Hind,</i>	Ditto,	Lucknow,	Ditto,	25th	27th
42	<i>Urdú Delhi Gazette,</i>	Ditto,	Agra,	Ditto,	25th	27th
43	<i>Koh-i-Núr,</i>	Ditto,	Lahore,	Ditto,	25th	28th
44	<i>Panjábí Akhbár,</i>	Ditto,	Ditto,	Ditto,	25th	29th
45	<i>Majma-ul-Bahrain,</i>	Ditto,	Ludhiana,	Ditto,	25th	29th
46	<i>Aína-i-Aib-Num-á-Hind,</i>	Ditto,	Lahore,	Ditto,	25th	30th
47	<i>Latif-ul-Akhbár,</i>	Ditto,	Ditto,	Ditto,	25th	30th
48	<i>Rohilkhund Akhbár,</i>	Ditto,	Moradabad,	Ditto,	25th	31st
49	<i>Shu'a'-i-Mihr,</i>	Ditto,	Delhi,	Ditto,	26th	29th
50	<i>Kárnámah,</i>	Ditto,	Lucknow,	Ditto,	27th	30th
51	<i>Dabdaba-i-Sikandarí,</i>	Ditto,	Rampore,	Ditto,	27th	30th
52	<i>Pattiala Akhbár,</i>	Ditto,	Puttiala,	Ditto,	27th	31st
53	<i>Oudh Akhbár,</i>	Ditto,	Lucknow,	Bi-weekly,	28th	29th
54	<i>Muir Gazette,</i>	Ditto,	Meerut,	Weekly,	28th	31st
55	<i>Shola-i-Túr,</i>	Ditto,	Cawnpore,	Ditto,	28th	31st
56	<i>Matla-i-Núr,</i>	Ditto,	Ditto,	Ditto,	28th	31st
57	<i>Naf-ul-Azám,</i>	Arabic,	Lahore,	Ditto,	28th	31st
58	<i>Akhbár-i-Am,</i>	Urdu,	Ditto,	Ditto,	29th	June 1st
59	<i>Benares Akhbár,</i>	Hindi,	Benares,	Ditto,	30th	May 31st
60	<i>Agra Akhbár,</i>	Urdu,	Agra,	Tri-monthly,	30th	June 1st
61	<i>Oudh Akhbár,</i>	Ditto,	Lucknow,	Bi-weekly,	31st	" 1st

ALLAHABAD:

The 22nd June, 1872.

SOHAN LALL,

Offg. Govt. Reporter on the Vernacular Press of Upper India.